THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

VISWAMITRA'S HERMITAGE.

By K. S. Ramaswami Sastri, B.A., B.L.

Self-risen from his dreams of earthly power
The might and impotence of which had been
By him in fulness felt; with anguish keen
At wasted life, and mindful of each hour,
Though lured by Passion's call in Beauty's bower,
By anger swift at conduct low or mean,
He used each feeling on this earthly scene
To bulid on high the soul's white lofty tower
From whose bright tops he saw with deep delight
The sweeping worlds by Thought Divine controlled
In self-fulfilment of its righteous laws.
Ah! here he saw the Self-Effulgent Light
With dual forms sky-blue and molten-gold,
Incarnate Grace, the First and Causeless Cause!

The Hindu Message

THURSDAY EVENING 19, DEC., 1918.

Language or Religion?

Common interest has been found in modern times to be the strongest bond in the formation of states. But some means must be found for the promotion of common interest. Of all the means available, language is the simplest and the most useful, as it is also the least productive of the conflict of feelings. For instance, there are many who wish to make Hindi the common medium of language for all Modern Indians and thereby to help forward their future national union and strength. This proposal, as we have seen, has not provoked much of passion or resentment among those who do not readily accede to it. Many think that Hindustani is already widely known and current in all parts of India; and others hold that English has already become the *lingua franca* between all provinces, and peoples in the continent, as is shown by the annual meetings of the Indian National Congress, and that, therefore, we need not take seriously the advocates of the claims of its proposed rivals. A common language is needed for the strengthening of the bonds of national union; and that which is most widely understood among all parts of the territory inhabited by the people of a national state will serve best as the common medium of communication for promoting national union and strength. Even if the language is not one which belongs by birthright to the people as a whole or any section of it, its adoption as the common medium for state purposes does not provoke passion, resentment, opposition, or disturbance. If it is a creation of the people themselves, the chances of its serving the purposes in view are at least as good as, and may be even better than, those of one imported from abroad. In India, however, where we and our rulers have to co-operate in all state matters, English, so far as our present conditions go, will and must be accepted as the best and the most serviceable of all the common media of speech available for the provinces and people of India in promoting national unity and national aims.

Religion, on the other hand, acts as a dissipating and disintegrating force. Each man thinks his own religion or sect the only one which proclaims the truth. This is especially the case with those professing what are known as Founded Religions,—*i.e.*, those monotheistic religions which were first proclaimed by a divine personage or prophet. Of these, the most important are Christianity and Mohammedanism. To some extent, Buddhism, too comes under this category, though it is, in essence, atheistic and agnostic. Every propagandistic religion is more or less intolerant of others, and hence is productive of dissension and hatred among men. On the other hand, religions which, though believing in one Supreme Personal God postulate also the belief in a hierarchy of lesser gods who preside over the powers and phenomena of nature, do not show the same intolerance or enmity towards the professors of other faiths. This tolerance is still more characteristic of polytheistic religions which do not believe in a Supreme Personal God. Such religions are regarded with a

good deal of contempt by the professors of the Founded Religions already mentioned, but their practice of tolerance and their goodwill to the professors of other creeds makes for social peace, national unity, and harmony among men. For our own part, we prefer such tolerant creeds, whether wholly or partially associated with the belief in Monotheism to those which are aggressively and intolerantly monotheistic and which bring on social disharmony, national or international conflicts, and even world-wars. It may be that religion itself is no longer responsible for the inauguration of military strife or trade competition, but it certainly leads to initial disturbance through the causing of religious or social dissensions and finally brings on even war and its attendant evils and disasters.

We have made these remarks with a view to show that the Turanian movement among the Turks and their attempts to bring their Turkish Kinsmen of Khiva and Bokhara who are also Turanian in language into the same political allegiance as their own is one which deserves to succeed, as it would free the latter from the Russian yoke. It is likely also that the Turkish-speaking people of Kazan would join the Turanian movement, as also their Tartar Kinsmen settled in Dobrutza. Now that Turkey in Europe will be lost to the Turks who have long misruled it, the Turks can compensate themselves by adding Khiva, Bokhara, Kazan, and Dobrutza, if they can induce their Turanian Kinsmen there to join a Pan-Turanian movement among all Turkish-speaking people in these regions. Several Indian Sacred books speak of the *Turushkas* as a great and powerful race or people of common speech and origin. They still survive the revolutions of ages, and can easily be brought together to form a new Turkish or Turanian Empire-state. Language will prove a bond of union, and language is here, as in several other cases, an indication of a common racial bond. Even the Magyar is Turanian by speech. No doubt there are dialectical differences, but a common aspiration and a common allegiance will prove strong enough in due course to bring about an assimilation of the different Turkish or Turanian dialects. Already there has been a proposal among the promoters of Turanianism to purify the Turkish language by the elimination of all words of foreign origin. The purified national language will doubtless easily spread in Khiva, Bokhara, Kazan, Dobrutza and elsewhere when brought into the same political connection.

Religion, on the other hand, will only prove a prolific source of dissension and contention, as it has done everywhere. For instance, the Turks who are Sunnis by sect and Persians who of the Shiah sect have never been able to come to a rapproachement, though belonging to the same Mohamedan religion. "No love is lost between the Shiahs and Sunnis." The Arabs, too, are staunch Mohammedans and have always resisted the Turanian party, especially, after the latter began to proclaim that "Islam was a semitic creed with which the Turks had nothing to do." When the great World-War commenced, the Arabs revolted from their Turkish allegiance and connexion, and the Turkish army and its generals have been unable to compel or persuade them to return to it. Some of

the Moslem leaders of the Pan-Turanian movement once hoped to be able to strengthen it by appealing to Moslem sympathy, but this hope proved vain, as was seen in the case of Abdul Hamid when he raised the standard of Pan-Islam. The Arabs, the Senussi, and several even of those who were zealous Moslems among his own subjects either looked on with indifference or even denounced his attempt.

The general trend of the remarks we have made above receives ample illustration from the fact that, in modern India, we are asking for the making of provinces on the basis of language, and not on that of religion. Men of all religions and sects can unite on the basis of language and the kinship which it implies, in more or less degree, in almost all cases, at least in the past history of humanity. Religion on the other hand, in India as elsewhere has proved ever a source of discord, and will continue to be so to the end of time. Moreover it is evident to all that it is the introduction of secular English education that has brought to Indians in all parts of the Continent a new bond of union through the common medium of the English language. Without English as a medium of communication between leading men in all parts of India, the Congress movement would never have attained its present dimensions or done its work of political consolidation in India within the short span of its life extending but to a generation. Even now there are, it is said, some staunch Christians—not only missionaries, but even officials, who are Britons—who think that if, when the English occupied various parts of the Indian Continent, "all the population had been ordered to accept some form of Christianity, the whole peninsula might by this time have been Christian." We think this would have proved the ruin of British domination in India. It is England's policy of religious toleration that has made Indians of all creeds and castes attached to her rule. It is, again, her educational policy that has made English the *lingua franca* of India and has developed the sentiment and movement of Indian nationality and has made the name of Great Britain honoured as a benefactor of India for all time.

The late Sir Gurudas Banerjee.

All true Hindus—all true Hindus who can understand the aims and methods of Hindu culture and civilisation and who have the grit needed to maintain Hindu ideals in their daily life—will deeply regret the passing away of this great and good man. Born on the 26th of January 1844, he died on the 2nd December 1918. He thus lived to the ripe age of 75, retaining his talents and powers to the last and commanding esteem everywhere. His English culture was of the highest order, and yet he has ever been faithful to the true Hindu religion, and rigidly followed the ceremonials and usage of the Brahminical caste to which he belonged. In this country, at the present day, high placed and successful Brahmins usually succumb to the tyranny of the environment and are led away by false ideals and alluring personalities from abroad which, crowding upon the scene here in rapid succession, attempt to overshadow and destroy the spiritual ideals—"the wisdom wedded to reason"—of our holy

and unique religion. The majority of our educated men are unaware of the fact that truth as proclaimed in the Veda and Vedanta, is supernatural and supra-rational, and can only be realised by the methods of meditation which, though often taught in our sacred books and authorties, can only be understood and practised when truly revealed and guided by an enlightened Guru. Partly owing to the prevalence of the superficial Bhakti religion of the masses and partly owing to the fact that the English who rule over us care only for the gains and glories of the material life of the world around us, the present generation and its modernised leaders who swarm everywhere have no sympathy with, and condemn without knowing or understanding, the world-old culture and the fundamental institutions and rituals which have ever been associated with Hinduism. Sir Gurudas Bannerjee as we said above, had gained the highest modern culture. Even as a student, he always took the first place among the successful candidates in the F.A., B.A., M.A , B L., examinations, and as a man of the world and as a lawyer, he occupied a most eminent position among his contemporaries and competitors. After his enrolment as a High Court Vakil at Calcutta, he first joined the Mofussil bar at Berhampur where, within a very short time, he rose to the front rank and gained an extensive practice. He later joined the Calcutta High Court Bar, and here again his great talents and knowledge of law enabled him to gain a foremost place among the successful lawyers of his time. Honours and triumphs came to him in rapid succession. The Calcutta ;University conferred on him the degree of Doctor of Laws. He became a Member of the Legislative Council of Bengal. Shortly after, he was appointed a Judge of the High Court. For several years, too, he filled the office of Vice-Chancellor of the Calcutta University. It is stated that, from his retirement form the Bench in February 1904 on completing his sixtieth year down to the date of his last illness in October last, he took an active interest in the affairs of the Calcutta University and in every public movement calculated to advance the welfere of all his Indian fellow-citizens. In the midst of all these activities, he found time to carry on studies and investigations in the various subjects which had ever been his fascination, viz, mathematics, law, religion, and education, and he brought out from time to time various elaborate works on several subjects and topics of interest to his countrymen. What we have said thus far shows that he attained to great distinction and achieved numerous successes in various branches of secular life in his time,—successes which were not behind those of any of the men who have distinguished themselves within the last 40 years in any part of India. And yet, he preserved to the fullest extent his faith in the religion and culture of his Hinu forefathers, and his grit and firmness were such that no teachers, hailing from abroad, or prophets who have risen in abundance on our own soil like mushrooms after a rainy night, have ever been able to make him swerve by a hair's breadth from those Hindu usages, rituals, and methods of meditation which have combined to shed a lustre on our race and religion and have conferred on

our land and people the distinction of being the true Holy Land and the true Holy People of the world. His ethical nature, too, which was fed on Indian inspiration, was, also, remarkably high and strikingly exhibited on all occasions. For, as the Senior Government Pleader said before the Judges of the Calcutta High Court, "In private life he was a man of wide sympathies. He always acted strictly up to the high standard of morality which he preached to his students, and never swerved from the path of rectitude. To know him was to love him and to adore him." The Chief Justice also said ;—"His life was noted for simplicity and sincerity." He ever stood firm to the call of duty, while at the same time he never claimed credit to himself for what he had been or done at any time. It has been well said of him by a legal journal :—"The dazzling light of Western enlightenment did not dim in his mind the softer, more steady and sedate illumination of ancient Hindu culture which promotes in its votaries a constant desire to be true to one's duty in all the details of one's private and public life, to hurt nobody and to live in peace with the world and one's own conscience." Nothing can be better put, and nothing can describe more truly the great man and the great Hindu who has passed away, whom the Indian world cannot replace by any one else at the present day.

It is well to state definitely the source from which he derived the impulse to all that was great and good in him. That source was the model Hindu home where he was born and received his early training,—the home which has now become almost a ruin owing to the numerous mischiefs which are abroad. In his childhood, his father would take him in his lap and recite the sacred verses from the *Bhagavad-Gita*, and even as a child Sir Gurudas learned "to lisp the sacred numbers." As his father died early, Sir Gurudas owed all the training he got to his mother. The Hindu Matron—not the wild modern woman who pants for fame on the platform and in the polling-booth or council-chamber, but the model Hindu housewife who calmly fulfils all the functions allotted to her in the home and finds in the reverence of her husband and the happiness of her children her true crown of glory—is the tutelary deity and the guardian angel whom all true Hindus delight to worship even as the Mother of the Universe Herself. Sir Gurudas's mother is said to have sedulously endeavoured to teach her son examples of virtue and piety, and furnished in herself a living model of purity, goodness, devotion to duty, and unfailing and imperturbable cheerfulness. We are assured that Sir Gurudas "never forgot the debt he owed to his mother's loving care and guidance, and it was a source of great joy to him to adore her as a household-goddess which a good Hindu mother always is in the eyes of her dutiful children"

We may fitly mention here what we have heard from the late eminent lawyer and Judge of south India—Mr. C. R. Pattabhirama Aiyar, who resembled Sir Gurudas Bannerjee in most respects and who, had has life been spared, might have been to South India what Sir Gurudas was to Bengal. When Sir Gurudas Bannerjee came to Madras and stayed with Mr. Justice Kumaraswami Sastri, Pattabhirama Iyer paid him a visit and was received

with great kindness and courtesy by the great man and great Judge, as Sir Gurudas even then was. In the course of the interview, the visitor asked Sir Gurudas how he had become known everywhere as an orthodox and pious Hindu. His reply that he bathed daily in the Ganges before 5, A. M. that he unfailingly performed his Sandhyavandanam and Gayatrijapa, and that his first daily duty was to prostrate himself at the feet of his mother and once to go round her (in *pradakshinam*) with loving reverence. Nothing can explain better to a Hindu of the classic or standard type what sort of man Sir Gurudas Bannerjee was and whence he derived the impulse and inspiration to all that he was and did during his fruitful, valuable and honoured career in the world. The impact of Western ideals and modes of life is threatening to destroy all that is valuable in our Indian home and public life; and in South India, especially, we are fated to see disturbance, conceit, rudeness, rowdyism, flunkeyism stalking abroad everywhere and putting forth pretensions of all kinds in the name of progress. At such a time and place like this, we trust that the loss of so great and good a Hindu as Sir Gurudas Bannerji will be compensated to us in some measure by bringing prominently before us the life which he lived and the ideals which influenced him throughout his career. The Chief Justice of the High Court, Calcutta, said of him :—"He was a complete master of the English language. His speeches were remarkable for the fluency and the style which he employed and which I have always admired."..."He was a man of great accomplishment and a great Sanskrit scholar." "In the truest sense of the word he was a perfect gentleman." He held a position which was perhaps unique in the society of Bengal and his place will be very hard to fill." All true Hindus must be proud to have had so great a man among them. The lustre of his personality and life will long glow in the hearts of men, and we feel sure that his name and character will be "an echo and a light unto eternity."

Notes and Comments.

A living writer says that the ideal to aim at in an educational system is "to combine the wonderful appreciation for the use and beauty of material which the old craftsmen possessed with the opportunities for production which the modern machine gives, and so lead in a new era of beautiful everyday things." So long as Western countries abuse machinery to multiply products which they do not require simply in order to ruin the industries of India and other Eastern countries, how can they combine the use and beauty of material with the production of the every-day things they require for themselves? Their own standard of taste suffers, and even those who have a taste for things of beauty have to be content to use shoddy goods of all kinds. Just as European nations have had to pay for their exploitation of Eastern peoples by the springing up of mutual hatred and devastation by war, so they have had to pay for their selfish use of machinery in the making of unnecessary goods solely with a view to the dumping of Eastern markets; and the price they have paid is the deterioration of the sense of artistic taste. "Good taste is very closely related to goodness,"—is a saying which has much truth in it. But, in the modern world, goodness does not pay—at least in the large majority of cases. Brute force and diplomatic cunning alone pay, and no wonder that goodness and beauty in taste are left uncared for.

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German Biblical critics largely brought into fashion the critical method of attacking the text in order to discredit the religion itself. The war which has produced a hatred of German methods and ideals everywhere is likely also to produce a reaction against this *very German* method of criticism. If it does, it will do us much good in India. Modern Oriental scholars have largely adopted the German critical method of discrediting Indian sacred texts and have thus tried to do Hinduism a great deal of harm. If in the Mahabharata, Ramayana, or even in the holy Veda or Vedanta itself, there is a passage here or there which is shown to be interpolated, does it show that the book is not genuine, or is only a modern production? Take for instance Manu Smriti. In all parts of the Indian continent, the text used and studied today is almost the same; and so it must be the same as was used before the dispersion of the Brahmin caste all over India. The same is true of the Mahabharata and the Veda or Vedanta. Hence, the text, as a whole is genuine, and nothing is to be gained by discrediting it. Moreover, as a living writer in one of the current magazines has said :—"There is also a growing feeling that it is unscientific to dismiss as incredible what is called the Miraculous, and once again the historical value of Tradition is coming to be recognised." Let us hope this will set our new men a-thinking. The prejudice everywhere against our doctrines of Yoga and Karma is something which grows day by day, for both of them require practical daily and devoted observance for a long term of years before they can produce any effect. The ordinary man of the world wants easy and rapid success in all he undertakes. He also cares little for what does not bring him value in wealth and fame. But religion in India is intended to secure none of these, but something which is inner and purely personal, *viz.*, the purity and spirituality which leads to the goal of existence and liberation from Samsara. Hence, our traditions are denounced as relating to what is miraculous and incredible. If a change takes place in the West, then the modernised Indian will change, too. The latter has lost his birthright of individuality and grit, and is a mere flunkey or a slave whose intellect has lost its virility and power of self-determination.

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The man of the world, whenever he fails, turns towards religion and its custodians, and attributes all the blame to them. It never occurs to him that his failure might be due to his neglect of their precepts and admonitions. A writer in one of the current Monthlies says :—"Doubtless it is difficult to believe that the Churches in the past have done their duty. Had they done it, war would not be possible." For many years and decades before the War, not only the Churches but men of wisdom and foresight all over the world warned the nations of Europe against their policy of annually increasing their military and naval armaments. States, statesmen, and rulers ignored these warnings, and now the world has to suffer ruin for their crimes and follies.

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Mrs. Fewcett has lived to see the triumph of the cause for which she has worked all her life—the political emancipation of British women. Not only have women gained votes at elections, but also the right to sit as members in Parliament. What the advocacy and agitation of several decades failed to accomplish has been achieved by the work which British women did to help to win the war. What the policy and wisdom of British statesmen refused, their gratitude has forced them to give. Anyhow the squalors and horrors of the disgraceful war of the sexes which went on for half a century or more in England has happily ended,—but the triumph of women is *not* due to the triumph of a principle or a policy, but to the German brute's attempt to conquer the world for his barbaric despotism.

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These circumstances, however, do not weigh with Indian social revolutionists and degenerates. Because in England women enjoy the same privileges as men, therefore India must follow her example. Even Hindu women have begun to cry out loudly for votes and for seats in our new

Councils. In England, a woman gets the vote if she is the wife of a local elector,—a rule for which there is, in our view at least, no reason in natural or divine law. But democracy, the only god which the modern world worships, wills the equality of women and men, and so the sex-bar must be abandoned.

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We are in sympathy with Mrs. Fawcett when she demands that, when once women are employed to do the same work as men, "the principle of equal pay for equal value" must govern the determination of their wages. It may be that women are weaker, or more frequently absent from work, or less skilled in certain kinds of work than men. But all this has nothing to do with the adoption of the just principle above stated. To deny the payment of equal remuneration for equal value is to reduce women to serfdom, or—what is worse—to pull down the standard of living among them and even the standard of character to be aimed at by women. The war has made women politically as free as men, it has also made them industrially free. Hence, it will be impossible to refuse to them the principle of "equal pay for equal value." But, what if women are themselves prepared to accept less pay for equal value in order to ensure work by underbidding men? Of course, women will everywhere either join workmen's organisations, or found their own. These organisations will, we trust, prevent all such selfish aims or methods of work, and thus ensure the safe and successful working of the principle which Mrs. Fawcett justly advocates in the payment of women's work.

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If the Turkish Pan-Turanians can reconcile themselves to the abandonment of the profession of Islam as a religion, we do not see why the European peoples who claim to be Aryans should not abandon their profession of Christianity. Mr. Edwin Pears, writing in the *Contemporary Review* for October 1918, says:—"The Turanian party proclaimed that Islam was a Semitic creed with which the Turks had nothing to do." Similarly, we can say with truth that the Christ's religion is a Semitic creed with which European "Aryans" have nothing to do. Heine once said of John Bull that "his Christian spiritualism is only traditional hypocrisy." No truly Aryan mind or temper can put up with the intolerable dogmas of Christian Monotheism, or indeed with any kind of dogmas having their basis in historical or biographical fictions and assumptions which are based on the traditions of an ancient and primitive people. In India, too, we have traditions, but our traditions exercise no such tyranny over the human mind as those of Christianity do. We can always reason regarding our traditions, and no one is bound to accept all of them as true for all time. Our sacred authorities themselves proclaim certain Dharmas for some Yugas and others for others. Besides they proclaim the distinction between *samanya* (universal) and *visesha* (particular) Dharmas. The former are more or less purely ethical, and hold for all conditions of men, of time, and of place; the latter have only a restricted scope in all these respects. The Hindu doctrine of Adhikara adjusts the yoke of Hindu Dharma so as to make it fair and tolerable for all. If Europeans, then, are truly Aryans, let them free themselves, first, from the alien yoke of Semitic Christianity and revert to the pure Arya-Dharma in any of its living forms.

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There is an idea abroad that the Indian Nationalist must, if he wishes to preserve his character for self-consistency and self-respect, support the absurd proposals of the Hon'ble Mr. Patel's Inter-Caste Marriage Bill. This foolish idea must now be abandoned. We learn from a Poona paper that "Mr. Tilak's vernacular paper has been delivering virulent and envenomed onslaughts against this measure and its supporter. The Bill is represented as opposed to the genius of the Hindu religion and the public are called upon to protest against it in no uncertain terms." "According to it, the intermarriages between Brahmanas and others, 'right down to the Chandalas,' which the Bill seeks to validate will deal not only a

death-blow to the caste-system, but also necessarily annul the restrictions of *gotra* and *pravara*, laid down by the Shastras." That the advocates of the Bill want to destroy Hinduism is clear from the fact that they avow, as does the Editor of the Poona English Weekly from which we have quoted above, that they "do not rest the case for inter-caste marriages on the Scripture texts and, therefore, are not concerned to produce any." Sri Krishna's precept to all Hindus is,—"In distinguishing between what is right and wrong in conduct, the Sastra is your source of knowledge," and there is no other. No true Hindu can afford to discard either the blessed Bhagavan or his blessed Gita, simply to oblige the modern revolutionary of Mr. Patel's school who refers to follow his own irrational "reason" in matters relating to conduct and to tilt at windmills in the manner of the national hero of Spain.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(*continued.*)

15. In the Brahma Sutras we have the 54th Sutra in Adhyaya III Pada III which has given us the last and final and perfect word on this topic.

व्यतिरेकस्तद्भावाभावित्वान्न तूपलब्धिवत् ।

Sri Sankaracharya has given us a very subtle and convincing piece of reasoning in his famous *bhashya* on this sutra. If by reason of the fact that the faculties of the soul are visible only during the existence of the body you say that they are only effects and resultant of physical causes, then the same body remains even after death. The cause being there, the effect must be there even after death, if your theory of cause and effect be true. Form etc. are physical qualities (देहधर्माः) They are sensed equally well during life as well as after death. If the soul and its faculties be physical qualities like form etc., why are they not realised as existent even after death? Further the purely physical qualities are capable of being sensed by others. Is any one able to sense another's *chaitanya* or memory etc.? Again, as the *Atma Dharmas* are not realisable after death though they are realised during life we must conclude that they are not physical results but only temporary concomitants. Does the mere fact that they exist while the body exists justify us in concluding that they cannot exist when this body ceases to exist? No. They can attach themselves to another body. Hence there is no justification for claiming for the opposite hypothesis the dignity of a proven truth. We may well ask those who assert that consciousness is only a resultant of the physical elements, how can consciousness be a quality of the elements which are objects of consciousness? How can the subject be a resultant of the object? If consciousness be a result of physical causes it cannot in the nature of things be aware of them. How can anything act upon itself? स्वात्मनि क्रियाविरोधात्. Fire cannot burn itself though it can burn other things. No circus performer can ever stand on his own shoulders. It is impossible that the resultant of physical causes can be conscious of the causes or of the other physical effects. Can one form be aware of another? Can one sound recognise other sounds? Can anger be conscious of the sweetness of honey or even of its own sweetness? The existence of a subjective consciousness to which the material elements and their products are objects leads to the inevitable conclusion that they are utterly separate and divergent from it. The two entities are as far apart as light and darkness. तमःप्रकाशवत् विरुद्धस्वभावयोः is the description that we have of them in the famous Adhyasa Bhashya of Sri Sankaracharya. We realise that our self is consciousness. Hence it must be separate from the body. It is permanent because its character and content are same and uniform. नित्यत्वं चोपलब्धेः ऐकरूप्यात्. The fact of consciousness that the same personality saw and felt in a particular way before demonstrates

this clearly. The link of memory is possible only because of this identity of consciousness (प्रत्यभिज्ञा). The argument that utterly demolishes the theory that consciousness is a physical product or resultant is thus stated by the Bhashyakara. We have consciousness in action when the body exists and when lamp etc., are existing. For instance we see an object when we use our eyes and when there is a lamp to illumine the object. Are we therefore to say that consciousness is a product of the lamp or an attribute of the lamp? Hence the fact that perception does not take place when there is no body but takes place only when there is a body cannot justify us in saying that consciousness is an attribute of the body. We may with equal reason say that because perception takes place when there is a lamp and does not take place when there is no lamp it is an attribute of the lamp. Co-existence is no ground for concluding in favour of a relation of cause and effect. As a matter of fact the co-operation of the body is not necessary for perception. In a state of dream we have manifoldness of perception without the co-operation of the body. Hence it is clear that the soul is separate from the body and is not a resultant or effect of physical causes and has a different origin, life, and destiny from the body which is its physical sheath.

(*To be continued.*)

Olla Podrida.

In *New India* dated 9th December 1918 the scouts have given us very important news. They are to appear only in shirts and shorts, and they should have only green scarfs and turbans and must wear sandals or shoes but not boots.

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The same paper tells us about the doings of the scouts at Benares. The Editor describes the girl scouts and says that "the girl scouts in dark green *saris* looked very workmanlike and carried out their evolutions admirably." So it is a creditable thing for women to be work*man*like. One of these days some one may derive 'woman' from 'workman.'

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We have in the same issue a description of a drama performed by the boy scouts of Benares. The drama was full of fires, fire engines, thieves, broken bones, bandages, and signallings. It was full of unrelieved and unparallelled heroism.

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In the recent issue of *New India* a member of the League of Liberal Brahmanas shows his liberalism by abusing the orthodox men as degenerate biological specimens. This is liberalism, is it? We live and learn.

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Russia is continuing her victorious campaign against princes and princesses. Prince Eristoff and his sisters, and Prince and Princess Sviatopolkmiraki have been sent to keep company with the Czar.

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Recent papers tell us about the burial of 956 victims of the recent anti-jewish Pogrom. Yet people talk of modern civilisation.

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At the recent Pro-Patel meeting in Madras Srimathi Alamelmangamma stated with charming irrelevency two wonderful truths. As Mrs. Sarojini married a Naidu she was made a Devi. As the Raja of Pudukota married an Australian woman he is very popular in his state. But it is not polite to contradict a woman.

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Mysore *Mussulmans* are congratulating everybody in Mysore on the appointment of the first non-Brahmana Dewan. The record has been broken !!! Hurrah ! So Mussulmans are non-brahmanas, is it?

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The newspapers have now given us full details about the Bolshevik atrocities in regard to the family of the Czar. The Tsar and his family were asked to line up against a wall and shot. The murderers granted the Tsar's petition to hold the Tsarina in his arms before being sent to heaven. The petition was graciously granted. Several members of the royal family were compelled to jump down a

mine shaft to meet their fate. This is civilisation I suppose!

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The Dharmika Brahmana Sangha has resolved to take the untouchables everywhere and have deputed a gentleman to prove the touchability of the latter. But who are the real untouchables?

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President Wilson has resolved as a *quid pro quo* for woman's splendid promptness and service in the war-time to give her a full share in the mimic wars of politics during peace time.

SCRUTATOR.

Dharma—XV.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Let us now turn our attention to the summing up of the great Bhattacharya given last time. He says (1) Two things are seen in *Pramanas* which have a human origin (*a*) Absence of faults and (*b*) Presence of merits; but from this it should not be assumed that *Pramanya* or *Validity* arises out of merits, because of its *unstability*. (2) The Presence of merits simply operates in making us understand the absence of faults and as there are no faults those two kinds of *Apramanya* or *Invalidity viz*, the *mithyatva* and *Samsaya* or Doubts cannot legitimately arise and when the source is thus freed from faults it is able to impart its natural *Validity* on account of its *Bodhakatva*. (3) Hence when once a certain knowledge becomes firmly established, it cannot be overthrown by another knowledge and hence the *Validity* of every Pramana becomes of itself at the outset and (4) the knowledge generated by *Chodana* or *imperative injunction* of the Vedas must therefore be held to be *valid* for that knowledge has been imparted to us by the *Vedas* which are faultless sources of *Pramana* just as knowledges arising out of faultless *ratiocination*, 'sayings of the revered' and actual perceptions, become valid.

We saw already that the validity of every Pramana is स्वतः, and hence the Vedas also are *valid* on account of their ability to impart knowledge. That saintly Sabaraswami says "न च स्वर्गकामो यजेतेत्यतो वचनात् सन्दिग्धमवगम्यते, भवति वा स्वर्गो न वा भवतीति ॥ न च निश्चितमवगम्यमानमिदं मिथ्या स्यात्; यो हि जनित्वा प्रध्वंसते नैतदेवमिति, स मिथ्याप्रत्ययः ॥ न चैष कालान्तरे, पुरुषान्तरे, अवस्थान्तरे, देशान्तरे वा विपर्येति; यस्मादवितथः" इति ॥

The Passage means:—The moment the sentence, "Let one desirous of *swarga* perform yaga" is read, we get a knowledge of the passage that the yaga is the means to obtain swarga. There is no ambiguity as to the purport of the passage. Nor does any doubt arise whether the passage contemplates the existence of *swarga* or not. It is clear from the passage that *swarga* or *heaven* is the object to be secured and *yaga* the means to secure it. That this is the decisive purport of the passage cannot be questioned nor can it be ignored as unreal. That which arises and perishes, such as the phantoms of dreams etc. can naturally be considered as unreal; But the purport of this passage does not change. It cannot be maintained that the passage 'स्वर्गकामो यजेत' meant one thing in ancient days and now means another thing. It neither changes according to the times, nor according to the idiosyncracies of men, nor according to the different ages of men, for example it cannot mean one thing in youth and another thing in old age, nor does it change in its purport in different countries. And hence what is conveyed by the passage is real. "Men trained in the Western mode of thinking may somewhat be bewildered by this argument of *Sabaraswami* and hence a little explanation is necessary. The argument arose in this wise; The Buddhists declared that *Chodana* is no *pramana* at all for *Chodana* is a Vedic passage and as you orthodox men maintain that the Vedas have no author at all it follows that, on your own finding, they must be considered as the incoherent utterances of mad men and hence they are not of authority. To this the Saintly Sabaraswami retorts that simply because we hold that no human authorship can be traced to the Vedas it does not necessarily follow that the Vedas are *invalid* for the *validity* of any *pramana* or "source of knowledge" rests not upon the authorship or any other extraneous matter, but upon its intrinsic ability to impart knowledge; and this has been elaborately dealt with before. Nor can it be maintained that they are incoherent sayings

for there is cogency in the Vedic passages. The passage 'स्वर्गकामो यजेत' points out clearly the goal to be attained and the means by the help of which we can reach the goal. Wherein lies the incoherency supposed to exist in the Vedas? Surely no where. Hence it follows that since the *Validity* of any *pramana* is स्वत: on account of its inherent ability to impart knowledge and as the Vedic passages also are known to impart their purport the moment we hear them, they also must be accepted as *Pramanas* on matters to which they relate. This is what is meant by Sabaraswami in his reply to the Buddhists. By this the sage Sabaraswami, being a merciless logician drives the Buddhists to a corner and compels them to state what is exactly in their mind. What they mean is that as the Vedas have no professed author or authors surely they must have been the work of some anonymous writer or writers who do not want to come before the public and proclaim their names, but who want to trade upon the credulity of the people and thus drown them in quagmire. This is exactly what the go-ahead reformer of the type of the Honb'le V. J. Patel, Srinivasa Sastri etc., think of the Vedas. Mrs. Besant will now see that the argument of the Buddhists of old tallies exactly with those of her, when she declares that 'every *sruti* must pass through the fire of criticism'. She will now learn that the ancient Sabara Swami, one of her soulless commentators, had already done exactly what she now wants us to do and the result is unfortunately fatal to her cause in the field of religion. Perhaps she may have a different *code of common sense* with whose help she will avert the danger to her cause. But to return to our topic. The learned Sabara replies that *Validity* does not rest with the author or authors and our not knowing the name etc., of the authors cannot bar the legitimate *rise* of *bodhakatva* of the Vedic passages and as long as the source from which the Vedas have emanated, is not known, you have no business to assume anything which will be prejudicial to the legitimate springing up of the *bodhakatva* of the Vedas. You are perfectly at liberty to assume anything in regard to the source of the Vedas. That is a different question which we shall deal with in the 5th and the 8th *Adhikaranas* but here we cannot allow you to maintain that the passages of the Vedas convey incoherent ideas for no such thing can be shown to exist in them. This is what the sage Sabara maintains in the passage given above.

We have seen that the Vedic passages are perfectly coherent in imparting their purport and as their sources cannot be shown to contain faults their *Pramanya* or *Validity* cannot be questioned.

The Buddhists now turn and ask that if the Vedas can be thus maintained to be of absolute authority it follows that the *injunctions* of our Lord Buddha are superior to your Vedas in every respect, for His words also are equally valid in imparting knowledge and secondly we know the source to be *Buddha* the Lord who is *sarvagnya* or *omniscient*, whereas the Vedas have this defect that their source is not known. To this the learned Sabara replies—"यत्तु लौकिकं वचनं तच्चेत् प्रत्ययितात् पुरुषादिन्द्रियविषयं वाऽवितथमेव तत् ॥ अथाप्रत्ययितात पुरुषादनिन्द्रियविषयं वा तत पुरुषबुद्धिप्रभवमप्रमाणं, अशक्यं हि तत् पुरुषेण ज्ञातुमृते वचनात्" इति । An important and interesting principle of interpretation is enunciated in this passage by the learned commentator of Bhagavan *Jaimini*, which is worth understanding. The passage means:—"If the words emerge from any worldly source, that is from sentient beings we can very well accept them as *valid* provided that they emanate from persons on whom we have confidence and whose sincerity cannot be questioned or they relate to matters that admit of an examination by our five senses viz., *Perception*, *Inference* etc. On the other hand if those words emanate from unreliable persons or if they relate to matters that cannot be brought within the sphere of our *Indriyas* or instruments of knowledge, they are not valid and must be rejected, for it is impossible for a man to know and understand beyond what his senses can reach except with the help of words.

We shall deal with this further next time.

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Short Story.

Tony Shorecomb's Motor Car.

The car arrived, all French-grey paint, varnish, and nickel nicknacks, and sat on a flat truck in the station of our little town, sneering at the mediæval Cape-carts, Scotch-carts, and ox-wagons, fully conscious that it was the first of its kind in the land.

Tony Shorecomb, dressed the part, took the world and the other man's wife round the thing, on personally conducted tours, showed them the bonnet, the generator, the Stepney, the sparking plugs, the refrigerating-plant, and the wireless installation. He invited all the girls out for joy-rides in the near future, and generally made himself interesting and beloved.

At noon they off-loaded it, and wheeled it round in front of the hotel.

Shorecomb graciously permitted admirers to stand him drinks at lunch, and in the fullness of his heart said he would give her a little run after coffee.

The glad tidings sped round the village.

He picked Bob St. John, of the Eland Mine, to accompany him on the trial trip, on the strength of Bob's vaunted acquaintanceship with a man who had seen the Gordon Bennett, and also from the familiar way in which Bob talked about shaftings, cams, pulleys, etc., which were generally presumed to be bits of machinery.

The world and his lady friend turned up to see the sport; the Mayor himself came forth, carrying the Corporation with him. The black convict gang, engaged in rolling the tennis-courts, ran away from the Basuto guard (who shrieked "Murder!" and shot himself violently in the boot), and lined along the railway fence, chattering like a parliament of baboons.

The Mayor made a short speech, in which the expressions "new era of locomotion" (cheers) and "pioneer of progress" (hearty applause) were noticeable.

Tony Shorecomb pulled on a pair of gauntlet fencing-gloves, reversed his new plaid cap, gripped the steering-wheel, and had his photograph taken by the station-master.

"Give her a twist, Bob," said he, and Bob wound the crank with all his might.

The Mayor cracked a bottle of champagne over the thing's bows, strong men cheered, girls waved pretty pocky-hankys.

Bob wound and wound.

Four convicts fell over the fence from sheer excitement, the Basuto guard gave a murderer his rifle to hold, and climbed a tree for a better view.

The Mayor started out on another speech, but nobody listened to him, so severe was the tension.

Bob wound and wound and wound.

A flag was broken out at the police-camp, the station-master took three snapshots of his own waistcoat on the same plate, the convict let off the guard's rifle by mistake, and winged a yellow dog, who lay down and wept bitterly.

Bob wound and wound and wound, and saying he'd be damned if he'd wind any more, staggered into the hotel bar, to be revived by the barmaid, who loved him for his curly hair.

There was a noticeable falling off in the applause after that.

One or two muscular men tried their hands at winding, but with no better results than Bob St. John, whom they joined, one by one, in the bar.

Somebody suggested that it was hardly a white man's job, this winding, so a nigger spectator was pressed into service. After a half an hour's hard work, he, too, abandoned the game, saying that the tune was long time coming—the simple savage evidenly mistook the machine for a musical box.

Shorecomb appeared worried. He twisted all the thing's handles, turned on all the taps, pulled all the stops, and played on the loud and soft pedals, but nothing stirred.

He got overboard, opend the thing's lid, and stared at its entrails for some time, without making the least impression on them.

The Mayor remarked on the heat of the sun, and rolled home, taking the Corporation with him.

The world and his affinity, remembering shadier haunts, went likewise.

The girls recollected that there was a tennis-match at four-thirty, and tripped home to get their racquets and powder their noses.

The Basuto guard descended from his tree, mustered the convicts, sternly rebuked them for ungentlemanly behaviour, and herded them back to the court rollers.

It was then that Shorecomb remembered the handbook that Bob St John had in his shirt bosom.

Bob, on the strict understanding that there was no more winding to do, was separated from the bar, and told to look and see what the tome had to say about it.

In the first place, it was evident something was wrong, and when anything is wrong with a motor-car, you must lie on your back underneath it—in all the comic pictures the motorist is always shown lying on his back under the motor.

Shorecomb, therefore, reposed on his shoulder-blades under the car, enjoying a worm's-eye view of its mysterious organisms, a steady drip of oil trickling over his forehead, stray dogs sniffing his ankles, while Bob reclined on the back-seat and read him likely extracts out of the handbook.

The girls came, played their tennis, and went home again; the convicts slouched back to their cells; men emptied out of stores and offices, paused to enquire if Shorecomb hadn't "milked it yet," and went into the hotel for sundowners.

The innocent stars looked down upon the scene, and winked their innocent eyes.

This was evening of the first day.

On the morn of the second day they wired the motor expert in Bulawayo for advice, but he was away shooting for the week: they wired the expert in Mafeking, but he was drunk for the week-end.

On the morning of the third day they had gutted the handbook pretty thoroughly—read chapters on radiators, differentials, carburettors, gears and clutches; read how to vulcanise tyres, fake speedometers, and back-chat policemen; but still the motor remained adamant.

Said Shorecomb who was growing a trifle bored with the restricted scenery under that car—said Shorecomb:—

"Read the blessed book right through from "Here beginneth" to 'Amen'—read every blessed comma, dash, and full stop; don't miss a blessed word of it."

Bob cleared his husky throat, and started at the title, the author's name (pausing for some moments to curse that gentleman heartily), and the publisher's address.

About two lines down the first page he came on the word "petrol," and paused, for Tony Shorecomb was stealthily wriggling out from under the machine.

"What's the matter?" Bob inquired. "What!—I s'pose you put petrol in the confounded thing, didn't you?"

"Shss!" whispered Tony, his finger to his lips. "Don't bawl like that; they'll hear you. One can't thing of *everything*, you know."

M. A. B.

Mr. V. J. Patel's Marriage Bill.

CONDEMNATION AND PROTEST.

In a croweded public meeting under the auspices of Sri Vani Vilas Union and Reading Room, Vishnampet, Tirucattupalli, the following resolution was unanimously passed—That this Public meeting is strongly of opinion that Mr. V. J. Patel's Marriage Bill is a menace to Hindu social institutions and religion and appeals to the Government to preserve strict neutrality with regard to our socio religious affairs.

V. R. RANGA ROW,
Secretary.

* * *

A public meeting was held on Sunday last at the big mantapam in Kapaleswara Temple, Sannadi Street, Mylapore, to protest against the Hon'ble Mr. Patel's intercaste Marriage Bill. The meeting was very largely attended and was presided over by Mr. A. Panchapagesa Iyer. Speeches were made against the Bill by Sir V. C. Desikachariar, Mr. T. Subramania Moodalliar, Mr. Rajaratana Moodalliar and the Chairman, and the meeting adopted a resolution condemning the Bill and urging that the present caste marriage was the only form conducive to the maintenance of the purity of Hindu society.

* * *

A PROTEST FROM DARBHANGA.

Calcutta, 10th Dec.—A Darbhanga correspondent telegraphs:—The followers of the

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy As. 2 only.

Varnashrama Dharma of Darbhanga district met at a public meeting under the presidency of the Maharajah Saheb to consider Mr. Patel's Bill. The President, in his address, said that the Bill will effect an irreparable injury to the lasting and permanent interests of Hinduism. The Bill, if passed, will mean the beginning of the end of our religion, the precipitation of the decadence of whatever constituted the essence of Hinduism. He said that the Hindus should not only take steps to oppose the present Bill, but to ensure the formation of an organisation which will protect the interest of the Hindus and make Bills of this nature impossible. It was no time for lethargy. The Hindus should come forward and show to the world that the call of Dharma finds them fully prepared and organised. They should show that they would not allow any interference or encroachment on the sacred preserves of their religion.

Resolutions were then passed, and there were many speakers on each of them. The first expressed the humble congratulation of the meeting to H. M. the King-Emperor on the termination of the war; the second expressed their emphatic protest against the Bill, as it would cause the entire disruption of the Hindu society, deal a death blow to the Varnashrama Dharma and is in contravention to the pledge of religious neutrality.

Professor Ramamurty, who was present, speaking on the second resolution, said that it was necessary to preserve the Chatur Varnas of the Vedas. Every Hindu would oppose the Bill. A system which was responsible for the supremacy of India in ancient days in all matters, intellectual, spiritual and moral, should not be lightly disturbed. The central principle of the caste system was hereditary, which guaranteed that the professions and duties were allocated according to the best natural aptitude.

* * *

Trichinopoly, December 10.—At a meeting held recently under the auspices of the Vidwat Dharma Sabha and Patasala Trichinopoly by the Orthodox section of the members of the Hindu community with Mr. A. Sankariah B.A.F.M.U., in the chair it was unanimously resolved that the inter-caste Marriage Bill proposed to be introduced in the Imperial Council by the Hon. Mr. Patel is un-Hindu and revolutionary in its scope and character.

* * *

An influential meeting of Hindus was held in Calcutta last evening (16th instant) to protest against Mr. Patel's Inter-Caste Marriage Bill. The Maharaja of Durbhanga presided. Among those who took part in the proceedings were the Maharajas of Dinajpur, Nadia, Cossimbazar, Rajas Bun, Behari, Kaper, Jiroilal Goswani, Rishi Case Law, Jagat Kishore Acharji and Peay Mohan Mukerji and several members and Pandits. A committee was formed to draft a memorial to be submitted to the Viceroy protesting against the Bill.

* * *

The Hindu Sabha at Patna.

The Hindu Sabha which was held here on Friday last under the Presidentship of the Maharaja Bahadur of Durbhanga was a magnificent success. The audience numbered over 2,000 and the whole of the proceedings was a plain indication of the fact that the passing of Mr. Patel's Marriage Bill will create consternation all over the Hindu world and will be accompanied by a popular agitation on an unprecedented scale. The Hindu clings to his religious ideals with a tenacity which is proverbial. Any measure that aims at the destruction of the caste system is bound to give rise to the deepest dissatisfaction; for the caste system, as was rightly pointed out at the meeting, is the very foundation of Hindu society. The Government is pledged to a policy of strict neutrality in religious matters. The people's faith in the British sense of justice will be much shaken if it does not hasten to withdraw all sympathy with unpopular proposals. Such a measure ought to be strongly discountenanced. Meetings are being held all over the country to record the protests of the Hindu community against the Bill, but these meetings are but a very inadequate indication of the intensity of public indignation which lies behind those protests. The consequence of such legislation will be disastrous; and the Government will be very ill-advised if it lends any countenance to the sinister proposal of Mr. Patel.

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